The Bombay Guardian.

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WEEKLY REVIEW.

—This has been the great week of the year to hundreds of students who have met the University examiners in the Town Hall, or rather the papers of printed questions on the replies to which their hopes for the future depend. Each individual student represents a certain number of relatives who look to him to help them on in life; and his disappointment is theirs. It seems strange—looking at things in the abstract—that a successful reply to these questions should be a golden key giving access to lucrative offices, when so little connection is traceable between the subjects of the questions and the particular work in which the competitor is hereafter to spend his life. We may fancy that he himself will often wonder, in days to come, when he recals the fact that his felicitous analysis of an obscure passage in Milton or Shakespeare, or his recollection of the kings of Assyria, helped him to secure the marks which enabled him to enter a path of independence and throw *Milton to the dogs*. However the same contrasts are seen in the spring and autumn of the lives of English scholars.

—With regard to the question which has been agitated with so much heat among us lately, namely, who pays the municipal assessments on rent, we may mention an incident that came under our notice this week. A friend of ours occupies rather humble quarters in a range of buildings belonging to a rich native. There are we know not how many other tenants, more than twenty we should think. In the absence of our friend from the island, his wife was alarmed by a notice from the Municipality that unless the taxes were paid immediately there would be a distress warrant, and came to us to know where to send the money. The demand had first been addressed to the landlord, but he had simply furnished the assessors with the names of his tenants and washed his hands of all concern in the matter. He is, of course, a Justice of the Peace, and his income is probably twenty times that upon which our friend has to support his family.

—Lord Mayo has announced his intention to grapple with that monster impediment of India, minute-writing. The reproductive power of Indian minutes is marvellous; one begets another, that a third, and so on almost *ad infinitum*, the scene shifting from office to office, department to department; report answers to report, explanation to explanation; after a year or two of writing, the little ball of snow returns in the form of an avalanche (though not according to the law of avalanches) to the place from whence it started, and there it stands, a formidable barrier between the gubernatorial mind and the solution of the question. A popular vote would be a much simpler matter. If we remember rightly Sir Bartle Frere, on his accession to the Governorship of Bombay, announced his determination to cope with this difficulty; but it overcame him as it did his predecessors. Perhaps he has made the expected Viceroy a present of his convictions and desires. We shall see how far Lord Mayo will succeed in his declared purpose. Should he succeed, very many, in all departments, will find their occupation gone, and a general reduction of establishments will probably follow.

—We learn by telegram that both Mr. Reverdy Johnson and Mr. Disraeli have publicly announced that *all* differences between England and America are now settled. This is matter of hearty congratulation. When the terms are published, we hope they may be such as both nations may approve.

We have been favored with a copy of "The Student's Manual of Marathi Grammar, designed for High Schools."

We have also to acknowledge "The Brahmo Somaj" by A. W. da Conceiçao.

If any of our readers have not yet contributed to the Bombay City Mission, we would heartily recommend them to do so. Notwithstanding the aid so liberally furnished by *a few*, this excellent institution is in urgent need, as we learn by a note from the Secretary. It has three agents doing a very important work among the Europeans and Eurasians of Bombay. We hope the Treasurer may soon be relieved of his embarrassment. Our appeal is especially to those who have not yet given. It is surprising how very limited is the number of persons who, in India, sustain the burden of benevolent institutions like this. The blessedness of giving is unknown to the great majority here, except it be the doubtful blessedness of giving entertainments to their rich friends. It is thought to be "English" for a man to like to take his share of responsibility. Subscriptions may be sent to J. Windram Esq., Manager National Bank, or to ourselves.

The *Hindu Reformer* noticing the reprint of a translation of one of the Purans, says it is a work "which embodies an account of the exploits and transfigurations of the great *Goddess Durga*, known also by the names of *Kali* and *Bhawani*, during a series of her dreadful exploits with the *Rakshas* or demons, for mastery over the world, and the ultimate victory she achieved over them by vanquishing and annihilating their power, and restoring the *gods* to their original positions. The translator states in the preface his honest conviction that 'in no work better than in the following pages can be found immortal truth, adorned in a series of allegories, calculated to exalt the human mind to the contemplation of Him from whom we all come, and to whom we must return.'"

The ingenuity which can find in the revolting accounts of the goddess Kali immortal truth and soul-ennobling conceptions of the Supreme Being, would find no difficulty in evolving the true history of our race from the Arabian Nights. Alas for our reformers, if they can get no further than this. This *Kali* or *Bhawani* is the patron deity of the Thugs. Their devotion to her took a very appropriate shape when it led them to devote themselves to murder and rapine, and to believe that they became pleasing to her just to the extent that they shed innocent blood and possessed themselves of the wealth of others. If ever there was an adequate embodiment of Satan and of all that is evil, it was this goddess; yet we are assured that the chronicles of her bloody deeds, assist the mind wonderfully to rise to the contemplation of the great Author of all.

There have been Missionary Conferences in the Madras and Bengal Presidencies and in the Punjaub,—at Ootacamund, Benares and Lahore. At these convocations, which were attended by the Missionaries of the different societies laboring in the respective provinces, and by Christian laymen, many valuable papers were read and many interesting discussions were held, on a variety of topics relating to the evangelization of India. We have had no such Convention yet in this Presidency. Is not the time approaching when such would be desirable? Or rather, is not the time approaching when a Convocation should be held in which all the missions in India would be represented? We may hope that before very long the several Presidencies will be united by railway, and special facilities afforded for the holding of such a Conference. But, it may be asked, are there are now developments in the work of Indian Missions which would justify the expenditure of time and money that such a gathering would involve? We are not sure. It seems to us that the way in which Mission Educational Institutions are likely to be affected by their connection with the Government Educational Department and with the University, will soon demand a measure of attention that has not yet been conceded to it; and that the home Christian public will look to missionaries in India for the means of answering the questions that will soon be propounded in connection with this matter. This in itself will perhaps not be thought a sufficient reason for such an assemblage; but there are other important problems connected with the organization of the Native church that need to be considered. And it is to Bombay or to Poona that the missionaries of the different Presidencies could most conveniently gather.

The Government Resolution noticing the last Report of the Bombay Educational Department, says:

"Further experience in the system of grants-in-aid by payment for results does not support the

apprehension that has been expressed of the expense into which Government may be drawn by the system. The total expenditure under this head was Rs. 23,302, being about Rs. 1,000 less than the expenditure of last year."

We understand that the standards for examination have been very materially raised so that boys who passed in a particular standard last year, are just able to pass in the same this year. If the standards are to be raised yearly, it is evident that the scholars will be effectually baffled in their efforts to rise from one to another, and the 'result' will be that the Grants-in-aid will grow small by degrees. No wonder Government compliment Sir Alexander Grant on *the caution* and accuracy with which the system of payment for results has been applied.

A Parsee, in the columns of the *Bombay Gazette*, calls the attention of his people to some of the repulsive and humiliating characteristics of Modern Parseeism. We underline a single sentence in the following paragraph; it refers to an evil of such frightful magnitude that people only refer to it with 'bated breath;' we have spoken distinctly about it, and obtained some vituperation for so doing, But unless this matter is speedily reformed, our Zoroastrian friends must expect to be called to account for the frightful barbarity, in tones that will admit of no equivocal reply:

"Do the modern Parsees follow the religious teaching of their prophet, or have they not made and erected a new religion on the demerits of the 'Vendidad,' and a portion of the 'Visperad' and the 'Yesna,' which are declared by their learned youths and by the Western Orientalists, especially the learned and renowned Professor Haug, not to have originated with Zoroaster? Do they not worship things and practice ceremonies which were never designed or intended by the great founder of the religion of their forefathers? It is one thing to give out to the world, and by vain declamation to declare, that they are worshippers of one God only—that they are desirous to act and abide by the noble religious precepts which Zoroaster taught them; but it is quite a different thing to keep and fatten 'Vurusias' (or sacred bulls, perfectly white and without a single black hair on their bodies) in their Agiaries, not for any kind of work, but for purposes too repulsive to mention;—to spend thousands of rupees in the performance of the nasty ceremony called the 'Nirungdeen,' a so-called spiritual purification;—*to hasten death in the name of religion, during the extreme illness of any relation*;—to place the 'sug' or dog *tete-a tete* with the deceased, and to believe that the dog shows the way to heaven;—to jump and dance like the Red Indian or the Esquimaux, in the burning sun, soaked perfectly naked, thirsty, starving, and exhausted—catching the right ear of a pariah dog with the right hand—in the monstrously absurd ceremony of the 'Barashnoom,' on which depends the sole foundation of their present religion;—to believe that this ceremony secures spiritual happiness to the soul of the departed;—to make Hormuzd, or the Almighty God, pray to 'Munthra Spinta' and to 'Aba' to asssist Him;—to ill-treat their females at certain recurring periods;—and, lastly, though not least, to see their priests wandering in the streets with copper chatties in their hands every day, from morning to evening, containing the 'duram,' or bread, choicest fruits, milk, moura liquor, and sweetmeats, and converting the back parts of their Agiaries into a regular storehouse for the 'Baj.' Foreigners will judge them not by their words but by their actions. It is a very fortunate circumstance for them that all their ceremonies are performed with closed doors, and that persons of a different religion are not allowed to see them."

A contemporary says that a pile of Mission Reports is on his table, in which such designations as 'the sweepers' school' 'the mahar school' 'the mang school' &c. abound. As the two castes last mentioned are peculiar to this presidency, we suppose the writer has special reference to Western India. We are sufficiently familiar with Mission Reports, but somehow or other we have strangely overlooked the fact mentioned. We should be glad to know more particularly what Missions have such schools. We remember to have seen notices of Dhed schools at Surat. We have also heard of 'Mahar Schools' at Poona and Ahmednuggur, but these were under the charge of Native *suddharalélé* or Reformers, young men who saw that there was absolutely no education for these classes unless it was specially provided. These young men knew perfectly well that by the ruling of the Educational Department these children of outcastes were admissible to Government schools, but they also knew that, as a matter of fact, caste was potent enough to keep them out. Our contemporary having settled it to his own satisfaction that Missions generally are in the habit of establishing such schools, charges them with fostering a caste spirit by the establishment of such. In doing this, he overlooks a most important distinction: high castes exclude the lower, but the lower do not exclude the higher; a school that Mahars may attend, may certainly be attended by all of higher caste who choose to attend it, by all Hindoos in fact. There is therefore no recognition of caste in establishing a school for Dheds or Mangs, but simply a recognition of the fact that caste has placed these people under a disability from which philanthropists are seeking to relieve them. Let us suppose that colored persons were excluded from the Public Schools in some of the American States, and that philanthropic persons should in consequence establish schools for this race: would it be right to stigmatize such persons as guilty of fostering an unrighteous distinction? On the whole we think our contemporary has gone a good deal out of his way, in attacking our correspondent for soliciting aid in providing the Dheds with means of education.

THERE is a Normal Training School for females in Beyrût, and we would invite the attention of our readers to a notice of it which we have extracted from *Christian Work*. This school, from which Biblical instruction is by no means excluded, rather made prominent, has obtained a remarkable success. Several European ladies give instruction in the different branches of knowledge, aided by a staff of Native teachers. The school is full, and there are many more applicants for admission. From the *Church Missionary Intelligencer* we take the following on the subject:

"Female influence is a stronghold. Its importance in this respect is well understood by the Romish priesthood, and they are painstaking in its occupation. By the confessional they rule the women; through the influence of the women they obtain influence over a large portion of the male community, and, to a considerable extent, break the force of any antagonism which may rise up against them. It is impossible in any country to dethrone religious error, so long as it holds this citadel. In India and in the mountains of Lebanon it has been hitherto occupied by religious error under different forms, the one a naked heathenism, the other heathenism under the outward guise of Christianity. They who in this world honour the Lord's truth, and labour for its advancement, are becoming increasingly sensible of the importance of the stronghold, and, as well in India as in the Lebanon, vigorous efforts are being made to eject the enemy. Give us a handful of thoroughly enlightened women from the zenanas of India and the harems of Moslem lands, and they will reproduce that work of evangelization of which they have been themselves the first-fruits. 'There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon.'

Well might Urshee Mendrictie Gabriel Gebara, the first Greek preacher in Beirout, declare—'Females are the most useful and influential members of society. They have in their hearts the source of happiness or misfortune to our race. If left uneducated (without Christian education) they are the worst and most hurtful means of unhappiness and ruin; while, when brought under right influences, they become the fundamental means of the enlightenment of a country."

Had there been Government schools with European teachers corresponding to those in this country, it is not very likely that the Missionary institutions of the Lebanon would be so highly appreciated as they are. This line of thought is not very pleasant to follow. We content ourselves with calling attention to the fact that the Native inhabitants of Syria, of all ranks, gladly send their daughters to schools from which the word of God is not excluded.

IT is matter of congratulation that General Grant has been elected Prsident of the United States. It would have been a terrible reproach if Horatio Seymour had been elected. From the fact that the Republican majority in Congress is considerably reduced, there is reason to believe that if a better man had been running against Grant, the success of the latter would have been not so marked. Though we are not of the number of those who believe that military success necessarily presupposes the possession of *all* good qualities, we incline to think that the country is as likely to fare well at the hands of General Grant, as it would have been at those of any other man prominently before the country, who might have been elected. The following is the testimony of the *New York Times*, and we are disposd to receive it:

"In the personal character and temper of Gen. Grant, the whole country feels a profound assurance that under his administration *peace* will be sought and secured in the spirit of peace. He has held himself aloof—steadily from the very beginning—from everything like party rancor and sectional passion. He has taken part in none of the political or party conflicts of the day. He has neither shown nor felt anything like hostility or distrust of any portion of the people, in any section or at any time. He is no theorist,—no scheming or speculating politician,—seeking practical ends solely by practicable means,—and aiming to secure the highest, permanent good of the great mass of the people, and the consequent strength and stability of the nation, rather than the indulgence of personal ambition or the gratification of a restless, theorizing mind."

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IDOLATRY AND THE STATE.

"As a matter of fact" says the *Friend of India*, "the endowments of Hinduism and other false creeds in India, have been given by their votaries or by preceding Governments and are really private property," and therefore it would be wrong to divert or alienate them. We are at a loss to see how the fact that a certain Rajah in by-gone days ordered that an annual allowance should be made from the treasury in support of a temple, the priests of which bound themse lves to pray daily for him and his dynasty to some particular idol, or to perform *anoosthans* in order to secure rain, how such a fact as this ays upon the English Government the sa-

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cred obligation to continue this allowance in perpetuity. It is very certain that former Governments felt themselves at liberty to discontinue these allowances and find new channels for their religious offerings. A prince did not always succeed to the religious predilections of his father, and sometimes believed that he and his kingdom would fare better if some deity hitherto comparatively neglected should receive special honor. A few years ago there was at Jejoori a temple to Khundoba endowed and sustained by the Holkar, and there was another temple to the same deity, sustained by allowances fom our own Government treasury. Well, Holkar concluded one day that he would have nothing more to do with the support of Khundoba's votaries, male and female, in Jejoori; so the temple was disestablished; and the wretched crew of Waghyas and Moorlis had to shift for themselves as they best could. We are not sure but that this example had some effect upon our own Government, and that, in view of the revolting immoralities connected with Khundoba's worship *their* Khundoba was also disestablished. At all events the point cannot be disputed, that if the Native temples had only a Native Government to look to, their votaries would have much less confidence in the perpetuity of the allowances. So much the more to the honor of our Government, some will say. Yes, if the mere fact of a promise given, frees us from all obligations not in harmony with it; if Herod's oath made it right for him to cut off the head of John the Baptist. With regard to funds for temples and idol services given by private parties, and received in trust by Government, it is fitting that these should be consigned to other hands; but we believe that it is nothing less than a crime in our Government to make provision for the perpetual support of the thousands of temples that received state aid under Native rule. There are many better ways of conciliating the people, ways that will cost less in the end.

Our contemporary, in a notice of the North-Western Provinces, says:—

"No fewer than 6,894 square miles, or one-sixth of the cultivated area, is free from rent to the state. What a rich and precious fund this is, untaxed yet using all the blessings procured by the taxes of others. Mr. Massey meant to tax it and most justly. How far distant is the day when all of it that belongs to idols and communities of priests of whose lives it is a shame even to speak, will be, with the consent of the people themselves, devoted to the service of educating their children and themselves in the faith of Him who hath made of one blood all nations of men. Meanwhile the Devil has a goodly share of the best land, not only in the North-Western Provinces, but still more in Bombay and elsewhere. And he pays neither rent nor taxes."

So the only hope of dispossessing the Devil, is in the success of the means by which a few are feebly striving under all possible discouragements to enlighten the people as to the evils of idolatry, and by force of moral suasion lead them at last to ask for a disestablishment of their false creeds. The Government claims to be the owner of the entire soil, and a release from rent is a virtual largess made year by year. Meanwhile the Devil fights his battle under advantages such as were never enjoyed by an ordinary general; seeing that the enemy who proposes to conquer him when his power shall have been wasted, supplies him meanwhile abundantly with the sinews of war, arms all his servants for the fight, and gives him every conceivable facility for keeping the people in bondage to himself.

The last issue of the *Friend of India* contains the following:

"The Bengal Administration Report just issued states a new and curious fact. Act XX. of 1863 was passed to sever the connexion of Government with all Hindoo, Buddhist, and Mussulman religious endowments, and now it seems that certain Hindoos of Cuttack and the District officers of Assam wish to use the Act for the purpose of preserving the endowments from waste by the devotees who mis-manage them. We have loosened our long and iniquitous hold of idolatrous endowments, and the first result is their disintegration. The Hindoos of Cuttack ask that the decisions of the Committees of idol-worshippers formed under the Act may have the force of law, so as to prevent the priests and monks from squandering them. The officials of Assam ask much the same, and we are amazed to read that Mr. Grey approves of such proposals, while the Government of India has wisely called for more information. A Commission of three Native gentlemen is to be appointed for this purpose. The proposal is monstrous. It is simply this, that an Act avowedly passed to cut the connexion between Government and idol temples be so amended as to keep in existence and protect these abominations in a way no Christian nor other sect asks for protection. If Hindooism is disintegrating and its priests are consuming its endowments, that is the concern of Hindoos. The civil courts are open to them as to all classes, and every day questions of idol endowments are decided in these courts. More than that the 'certain Hindoo gentlemen in Cuttack have no right to ask nor to receive.'"

There have been instances on this side of India of suits brought by the temple *poojaris* against the local committees appointed by Government to administer the fund, on the ground that they were not faithfully discharging their trust. It appears from what is now stated that these Committees have not all the power they wish to have, and are looking to Government to give them absolute control of the funds. Our contemporary thinks the disintegration of idolatry is to be brought about by allowing the priests and monks to do what they like with the money. But what becomes of the sacred obligation of which we have heard so much, by which the Government is bound to see that the original intent of the endowment should be faithfully secured? Is the Government really at liberty to pursue a course by which the disintegration of idolatry shall be brought about? This surely was not the original intent of the endowment. What then becomes of 'the sad but inexorable necessity' to uphold the idolatrous endowments of the land? The hands of the Government are not, after all, so fatally bound.

Our contemporary, we are glad to see, supports the demand for a thorough enquiry by Government as to the manner in which the Act of 1863 has been carried out.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF THE GOSPELS.

"VERILY, VERILY, *I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.*" John I. 51.

These words of our Lord were addressed to Nathanael. We have a very interesting account of the interview which proved to be of such everlasting importance to Nathanael. It is full of suggestions. Philip findeth Nathanael. Can we really know Christ and not desire that our friends should know him? What is our friendship worth if we carry not a glad report of the majesty and grace and truth that are in Christ? Philip's message was met by prejudice and unbelief. Your Jesus is of Nazareth; this is enough to show that he is not the Messiah; of all places in the world this is surely the last where we should look for a divine deliverer. How many, even in our own day, are hindered from hearkening to the Gospel message by some similarly plausible but groundless prejudice. How many in this country are unwilling to look to Christ for salvation, because his Gospel comes to them from a foreign land. But happy is that man in whom candor is stronger than prejudice; who keeps open all the doors of his mind; who will not so far favor even his most cherished opinions as to protect them from the test of new light. As the spirit of Nathanael was opposed to all guile so it was open to all enquiry. He came and saw. 'Behold, an Israelite indeed, in whom is no guile,' exclaimed our Lord, thus showing that he already knew him. Of course he knew him if he was a true and guileless Israelite; for this implied that he had been born again; and Christ has had to do with every soul which has experienced this change. It was time then that Nathanael should know Christ; it was impossible that he should remain without this knowledge; the Spirit of truth is the Spirit that reveals Christ; and the providence of God is subordinate to the economy of redemption. 'When thou wast under the fig tree, I saw thee.' What took place under the fig tree we are not told. The other disciples doubtless asked Nathanael; but he probably declined satisfying their curiosity. There are secrets of Christian experience which the heart cannot share with others; it can only say, Go to Jesus and learn for thyself what he can impart. The secret of the Lord is with them that fear him. There is a private and untranslateable commerce of Christ and the individual soul; in some respects there is a separate language for every believer in his communications with the Master; he has a white stone and in the stone a name written that no other man knoweth.

It is, however, pardonable to speculate about that which Nathanael and Jesus saw under the fig tree. The very specific reference seems intended to challenge thought. It seems not unlikely that a key is furnished us in our Lord's closing words to Nathanael: 'Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' This is the very language in which Jacob's vision is described in Genesis 28: 12; it is in fact a quotation from the Septuagint, with the words 'Son of man' substituted for 'it,' the ladder; and conveys the idea that Christ himself is the ladder that joins earth to heaven, that stairway that connects sinful man with the throne of God; Christ, the same yesterday, to-day and for ever, the Lamb slain from the foundation of the world. There could have been no gracious message of God to man, no hopeful petition of man to God, if Christ had not been foreordained the Way, the Truth, the Life.

Let us then suppose that Nathanael had been, as pious Jews were then much engaged in doing, praying for God's salvation that it might be soon revealed, praying for the manifestation of the Messiah; that he had been dwelling upon the second Psalm in which Christ is spoken of as the Son of God and as the King of Israel; that he fell asleep under the fig tree and had a vision like that of Jacob, heaven opened and a stairway reaching to heaven, with angels ascending and descending. He wakes, and from his dream gathers assuredly that the time is at hand, and marvels in his own mind what can be the connection between the second

Psalm and Jacob's vision; with extraordinary hopefulness he returns to his house, where he learns that Philip was calling for him. Philip immediately announces to him the astounding fact that he of whom Moses and the prophets had written, had appeared, and that Jesus of Nazareth was he. The mention of Nazareth confounds him; but his heart is full of the glorious intimation given him under the fig tree; so what can he do but go and see? We may supplement this supposition by another, that as a seraph cleansed the iniquity of Isaiah by a coal from the altar, so it had been shown him that his guile was taken away by him whom that ladder prefigured. Ah, it is doubtless our guile that hinders our perception of the fulness of evidence that accompanies Jesus. A thorough truthfulness, an entire consecration to truth, is all that any man needs in order to recognize the Glory of God as it shines in the face of Jesus Christ. We may confidently say, Come and see, to one whose eyes have been anointed with eye-salve, one who is not afraid of truth.

The word 'hereafter' simply means 'from now' 'henceforth.' Heaven is opened, heaven is brought near in Christ. We know heaven as we know Christ. We are in heaven as we are in Christ. Let there be faith and heaven is opened; the throne of God is there in view; there is a perfect means of communicating with it. Take away faith and heaven is shut; there is only this earth and imagination. And what have we in the Gospels but the rearing of this divine flight of steps? What are Christ's words and works but these successive steps? till at the last we hear him say, Have I been so long with you, Philip, and yet hast thou not known me? He that hath seen me hath seen the Father. This is eternal life, this is heaven, to know thee the only true God and Jesus Christ whom thou hast sent. Unto you it is given to know the mysteries of the kingdom of heaven; to know that the kingdom of heaven is among you.

As a matter of fact, however, we have not yet attained, neither are already perfect; have not yet attained unto the measure of the stature of a perfect man in Christ; heaven is yet above us. It is much if we can say, This is none other than the gate of heaven, as we pitch our tents here and there amid the luminous records of the Gospel and catch new glimpses of divne glory beaming from the person of Jesus.

Notes from an Interleaved Bible.

Psalm lviii. 2. This severe language is addressed to the congregation of God's chosen people. But he had his elect believers in the elect nation, even as now in Christendom. There is no reason to believe that this proportion of the regenerate to the mass of professors was greater among the Jews than now in England or America. 'Ye weigh': rather, ye make a way for. Matters are so arranged that instead of restraints laid on the violent and oppressive, they are facilitated in their schemes.

3. From the womb,—as soon as they be born: these expressions are explained by the words, 'speaking lies.' Speech does not come till some time after birth. All sin relates to some law that is known; some obligation made manifest. The child at first, like an animal, knows nothing but its own will, and is not called to know any thing else. With knowledge comes obligation and with obligation sin. We are taught in the Gospel that sin is according to the knowledge of God's will; few or many stripes, according to this; so that in the nature of things guilt is at its minimum at the beginning of our moral activity, when even the very idea of God has to be developed. This constitutes a great ground of hopefulness regarding the children who are met at the very threshold of their activity by Christian wisdom and faithfulness, met by the Holy Spirit and the words of God.

4. Ye generation of vipers.—Deaf adders: comparing them to serpents, he corrects himself: serpents may be charmed, they come when they hear the pipe of the charmer; these are like deaf adders; they hear not even when the Son of God invites them.

lix. This whole Psalm is a protest against a party who have got political power and are using it for their own selfish ends, setting aside the laws of the land, depressing and persecuting the law-abiding, elevating their own minions, and in fact destroying the land with their misrule; and it is a prayer for their overthrow, that their plans may be frustrated before they are matured, and the merited retribution overtake them; that true and loyal members of the community may take heart again, and rejoice in the faithfulness of God.

3. Not for my transgression. The Christian is authorized to rejoice when men hate him and denounce him. But let him first be sure that he has done nothing to justify their ill-will. All men can judge of such a thing as unfaithfulness or neglect of engagements; and when a man esteemed a Christian, shows a selfish disregard of the interests of others, lives beyond his means, does not pay his debts, it is quite natural that men should find fault. His profession of religion instead of being an atonement is an aggravation. He is breaking not merely the laws of society but those of Christ. Let a man so walk, so humbly, unselfishly, cautiously, that when trouble comes, he may be able to feel that he is not responsible for it. When it is Christ in us that awakens hostility, then we may rejoice.

5. Be not merciful to any wicked transgressors: this was the feeling of Jonah when he sat over against Nineveh, because he supposed that without fulfilling the threatened doom God's faithfulness and truth would not be manifested, and the Ninevites would conclude that Jonah was an impostor and not a servant of the true God. But God showed him that he could be merciful to penitent heathen, turning from their sins to hear the words of his servant, without violating his other perfections.

Correspondence.

To the Editor of the "Bombay Guardian."

Sir,—You may recollect the discussion which sometime ago took place between same Protestants and the Catholic Debating Club regarding the use of Images. The president of the club, Mr. Meurin, published a pamphlet of the proceedings, which emanating from a one-sided source and suppressing fuller details of the controversy could not be relied upon as altogether fair.

The letters which I wrote, (not being practised in colloquial controversy,) were unfortunately not seen by the Revd. president, he being at the time sick. But they were sometime after, when opportunity presented, followed up by another, which, being called away from Bombay on matters of business, I had not the satisfaction to see a reply to. I have however had facilities afforded me of considering the question well and reading impartial authors in order to get a clear insight into it by tracing the development of the historical facts of the matter.

In this manner I find that even ancient writers, both pagan and Christian, were against the system of using images in public worship.

Almost for the first three centuries of the Christian era the use of images was not known to the early Christians. This perhaps may have been because the practice was so common amongst the surrounding pagans. The first impulse of the Christians being so natural and sincere, and the sufferings of Christ and the apostles, with daily instances amongst themselves of a lively faith in the Gospel benefits, may morever have contributed to their dispensing with any external auxiliaries to the worship of the heart. Besides, in the heathen system of worship their taste for the beautiful, had often been offensive to the moral sense. In fact, at this early period every circumstance combined to make the Christians reverse the relation of the beautiful with the divine. This feeling was, moreover, fostered by the general idea which then prevailed amongst them regarding the personal appearance of Christ. Taking the language of Isaiah in its literal sense they were too prone to believe that Christ had hidden the divinity of his origin under a mean outward appearance. Clement of Alexandria appealed to this instance when he saw indications of pride, of personal beauty amongst the Christians. His words are "our Lord himself is said to have been *without comeliness* in his outward appearance; and who is better than our Lord? But he did not manifest in himself that beauty of body which consists in the sensible appearance, but the true beauty both of soul and of body; that of the soul in beneficence, and that of the body in its destination for an imperishable existence." In respect to the use of images, however, the belief of all Church teachers of the period were in unison by a common feeling against the practices of heathenism. The writings of Clement of Alexandria evinces as little favour for this practice as those of Tertullian. "We must not," he remarks when alluding to the same practice amongst the Romans, "adhere to the sensuous, but we must rise to the spiritual. The familiarity of daily sight lowers the dignity of the divine, and to wish to honor a spiritual being by means of earthly matter is to degrade it by sensuousness." This evidences the shade of true feeling regarding images amongst the early Christians. Nor was it confined to them alone. Varro amongst others shared in them. He says: "If images had not been introduced the gods would have been worshipped in chaster and simpler rites." Then use in the Christian worship in later times was induced by the example of pagans like Alexander Severus and others. The latter was probably struck with the consistent accounts of Christ from various sources and accordingly was inclined to believe in the divinity of his nature. He, with the different sects which had sprung up in those times and amongst whom heathenish ideas of religion were mixed up those of Christianity, was the first to lay the foundation of the system of the use of images in religious worship. Eusebius, one of the ancient fathers, says that heathens, agreeably to their notions, were the first to provide themselves with pictures of Christ, Peter, and Paul as benefactors of mankind. This is easily explained by the religious eclecticism of that period. For example the instance of the Carpocratians might be mentioned, who placed the image of Christ besides the busts of Plato and Aristotle.

Amongst Christians, however, the first indications of the kind in later times made their appearance in private houses and not in churches, though the Christian sense had not yet become reconciled with the objects of heathen worship which surrounded them on all sides. For while the drinking vessels and signet rings of the heathens bore the images of their gods engraven on them the Christians supplied them with the figure on their goblets of a shepherd carrying a lamb on his shoulder. As to the signet rings of the Christians, Clement, of Alexandria says: "Let our signets be a dove, (the symbol of the Holy Spirit), or a fish, or a ship sailing towards heaven, (the symbol of the Christian church and of the individual Christian soul), or a lyre (the symbol of Christian joy), or an anchor, (the symbol of Christian hope); and he who is a fisherman will not be forgetful of the apostle Peter and of the children brought up out of the water; for no idolatrous images should be engraved by those who are forbidden all intercourse with idols; as also neither sword nor bow by those who strive after peace; nor goblets by such as are the friends of sobriety." Notwithstanding such a general feeling at first, the use of religious paintings, however, from being confined to private houses became extended to the churches so early as the end of the 3rd century. But in 303 this abuse was interdicted as contrary to the Christian spirit by the Council of Elvira. Considering them as "objects of worship and adoration" they might probably have thought that the offering of the heart without any such outward auxiliaries to sincere worship would be more acceptable to God than a fictitious feeling called up by them, or if the system proceeded from vanity or ostentation (which there is every reason to believe) it would be an abomination in the sight of God. There is no doubt that the sight of a picture would recall associations good or bad attached to the memory of the object thus represented, but it is equally certain that the associations called up by it are simply sensuous and therefore cannot be true. On the contrary that impulse which moves a man after being saved from some great catastrophe to fall upon his knees to utter a silent prayer of thanksgiving to the Providence which brought about his salvation, carries its own sincerity with

it; whereas who would not pity the despair and helplessness of the wretch who, accustomed to find his faith in a wooden or other image, finds at the last moment the precious relic missing, and, shipwrecked perhaps far from the consolations of priest or religion, his soul leaves him to meet the Maker from whom he has so long been estranged, or whom perhaps he has never known. But it might be argued that in such a case public worship of any kind with or without images cannot be considered true. To this it could be replied that the sight of the house of God alone, together with the words which Christians either hear preached to them, or read in the scriptures and other religious books, is sufficient of itself to impress devotional feelings in their hearts, and this is moreover a proof of the sincerity of those feelings. A desire for external aids in the shape of images and pictures presupposes the existence of an absence of true religious feeling, which for want of a natural and spontaneous impulse supplies a fictitious feeling of veneration; a short-lived feeling, as evanescent as it is false. Supposing however the absence of such a feeling, the question then becomes, whether images, though tending at first to create a devotional feeling of a spurious kind, do not ultimately have the effect of not only debasing the heart but likewise of transferring the homage of the worshipper from the idea or object represented to the representation itself. This question will be decided either one way or the other in the course of this short summary of historical facts as well as of the opinions of different writers from the earliest ages of the Christian era down to the present time.

The visible representation of the sign of the cross, however, was in use very early amongst the Christians. It was a token which was naturally common among them as a rule of action to guide them in their daily avocations, as a token of blessing when they rose with the sun and when they laid down to repose at night, after the fatigues or perhaps sufferings of the day; and in fact it was employed in all the transactions of daily life. When sudden calamity overtook them they had recourse to this sign. Indeed it was the one "sensible expression" as Tertullian says, "of the truly Christian idea that all the actions of Christians as well as their whole life ought to be sanctified by the faith in Christ crucified and by a reference to him; as well as that this faith is the most effectual means of obtaining the triumph over and securing protection against all evil." But very soon the idea came to be confounded with the symbol, and faith in Christ crucified came to be transferred to the latter; an error into which some of the primitive Christians are said to have fallen so early as the third century.

A TRUE CATHOLIC.

Epitome of News.

SATURDAY, NOVEMBER 14, 1868.

—J. M. M., in *Christian Work*, speaking of the Serampore Ruth Jatra, says: "One thing saddened me a good deal. I met several educated young men from Calcutta, whom I knew to be active members of a literary society here. They were so far taking part in the ceremonies; and one of them had composed one of the hymns sung that day in praise of Jagannath. I tried to show them that this was wrong; but my arguments did not convince. 'Some of your poets,' said they, 'write hymns in celebration of the gods of Greece and Rome without believing in them; why may not we do so in praise of Jagannath, though we have lost all faith in him?' When they found that the analogy broke down, they pleaded that as the owner of the car was a special friend, and had sent them a special invitation, they could not refuse to come; politeness compelled attendance.

"Now, this is one of the most melancholy characteristics of Calcutta, that, although a vast number of the higher and middle ranks have discarded all belief in Hinduism, not one in ten, nor one in twenty, will bear witness against it. They say that things will right themselves in time; meanwhile, they comply with idolatrous observances, whenever their omission would expose them to remark on the part of their relatives and friends. All honour, then, to those who come out and are separate, joining the Church of Christ. Honour, also, to those—chiefly members of the Brahma Samaj—who act up to their light, and refuse to countenance idolatrous rites. Very sharp are the criticisms which I hear passed by many educated natives on the leaders of the Brahma Samaj; but the latter, at all events, are speaking out, and to some extent acting out, their convictions. The abominations in which they have ceased to believe, they publicly denounce and freely take the consequences. Therefore do I honour them, notwithstanding their shortcomings."

—*New York Times*: "There are in the United States about 225,000 threshing-machines, which save five per cent. more of the grain than the old swinging, scattering flail. This gives a saving of 10,000,000 bushels of grain every year, which, despite our high prices, has a very decided influence in cheapening bread for the poor. Labor, and time, and money, *will* find their level one with another, and eight-hour laws, strikes for impossible wages, and all such doings, are as useless and as harmful to the poor man as were the mad efforts against machinery ten and twenty years ago."

"The Rochdale (England) Equitable Pioneers began in 1844 with twenty-eight members and £28 sterling. In 1867 they had 6,823 members, £128,435, a business, of £284,910, and a profit of £41,619. They have a cooperative Corn Mill Society, and, are about to get up a Bread Bakery and also a Dairy. Their Cotton Manufacturing Society made handsome profits from 1857 to 1864, but lost for the last three years. It is hoped the balance will for the future be on the other side. These equitable societies threaten to revolutionize business. Franklin and other moralists have said that all trade has in it a principle of *cheating*. The new system would change all that. With cooperative societies for clothes, furniture and all necessaries, trade would not be a business to be followed for its profits. Such a change would kill all the speculation and enterprise that grow from the strong feeling of individual selfishness, and trade would be turned into a mere system of *social morality*. It would certainly be a revolution beyond any revolution the world has yet undergone. But who shall say it may not yet come to pass, generally, when the principle has been found so very practicable and satisfactory already?"

—Mr. Dickens gave a young woman into the charge of the Police, and had her brought before a Magistrate, for the use of filthy and blasphemous language in the streets. She was fined ten shillings. The *London Review says*: "It certainly is horrible to be compelled to listen to the language spoken by ruffians, male and female, in our parks and places of open recreation. This seems to be an offence of which the police commonly take no notice, and Mr. Dickens has certainly done good service in calling attention to it. The worst of it is that in such quarters as St. James's and Battersea Parks there are constantly shoals of nursery-maids and their charges, both being subjected to the taint of the vilest oaths and expressions. It is curious, by the way, that the ruffiancannot express himself without cursing. We never heard a sound reason given for this. One of these wretches will keep up a constant roll of expletives merely for a sort of mysterious flavour which he seems to find in the prurient and blasphemous adjectives. Yet although there is a law by which he could be punished for this outraging of decency, it has become a custom of the police to overlook the offence."

—The local Government have appointed a committee of native gentlemen, to assist Miss Carpenter in the work of establishing Female Normal Schools.

—*Bombay Gazette*: "Yesterday the Legislative Council of Bombay met in the Durbar Room, Town Hall—His Excellency the Governor presiding. The City Survey Bill was read a third time and passed. The bill to empower the Justices of the Peace for Bombay to raise a loan was, on the motion of the Hon. Colonel Marriott, referred to a seclet committee empowered to take evidence on the state of the Municipal Finances, especially in respect of outstanding assets. The bill for the levy of Town Duties came on for consideration in detail, and after considerable discussion the debate was, on the suggestion of His Excellency, adjourned till the draft of the proposed bill for the imposition of a municipal certificate tax should be laid before the Council."

MONDAY,—NOVEMBER 16.

—*Pioneer*: "The Public Works grant for 1869-70 has been fixed by the Government of India at 800 lakhs, excluding the probable outlay on gurranteed and State Railways. This exceeds the grant for the current year by 89 lakhs. The grant is to be apportioned as follows:—

Military works.....	224 lakhs.
Agricultural works.....	200 "
Public works for other services...	326 "
Bombay Special Fund works.....	50 "
	800 "

One-fifth is for Bombay.

—Notice of her late Highness the Begum of Bhopal, in the *Government Gazette*:

"His Excellency in Council, while thus testifying to the Chiefs, to the Services, and to the people of India, the regret with which he has learnt the death of Her Highness, takes this opportunity of appealing to the example left by the late Begum as a proof that women, in Oriental nations, are fully capable of conducting public affairs with discretion and with dignity, and of thereby not diminishing, but increasing the respect and honor in which they are held by their subjects. The Viceroy further expresses his earnest hope that the administration of Bhopal may be carried on by her successor, the Begum Shah Jehan, on the same sound principles as hitherto, and that the Chiefs and Rulers of other Native States will endeavour to imitate the example which the deceased has set before them, of hearty co-operation with the British authorities, of zeal and fidelity to the interests of the paramount power, and of that conscientious and earnest discharge of administrative functions which never fails ultimately to conduce both to the welfare of the community and to the honor and stability of the prince."

—*Overland Mail*, Oct. 23: "It is announced that the Earl and Countess of Mayo are to leave London for India on November 6."

The subscription in the City on behalf of the sufferers by the late earthquake in South America has already realised 12,000*l*.

The Revolutionary Junta at Madrid has dissolved itself, and most of the provincial juntas have followed its example.

The question of the future form of government is to be left to the decision of the Constituent Cortes. Several of the leading Liberals have declared in favour of a constitutional monarchy.

A decree has been issued ordering the suppression of all monasteries and convents founded since 1847, and the transfer of their property to the State.

The Emperor and Empress of the French have returned to Paris from Biarritz.

Telegraphic communication in the south of France has been interrupted by floods.

The Austrian Reichsrath has been opened.

A severe shock of earthquake has been experienced at San Francisco.

The British and Foreign Bible Society is taking advantage of the change that has occurred in Spain to urge on [illegible] its operations in that country in a manner which has hitherto been impossible. Large supplies of the Bible in Spanish have already been sent out, and depots for the sale and distribution of them are to be established in all the principal towns. The society announces that it will spare neither labor nor money in carrying out this work, and appeals to the public to support its efforts by special contributions.

Some of our readers will probably remember a picture, "Le Martyre," exhibited by a Belgian painter, M. Slingeneyer, at the International Exhibition in London, in 1862. At the time it gained great notoriety, and large sums were offered to secure this work of art for England, but without success; it having been sold to a Belgian nobleman previous to being sent to England. Probably afraid that so many tempting offers might induce the artist to quit his native land, the Belgian Government in the same year commissioned him to execute twelve historical pictures for the great hall of the ducal palace facing the park, the subjects chosen to be at the remote age of Boduognot and Ambiorix, and to end with the inauguration of the Belgian monarchy under Leopold I.; true likenesses of remarkable men, such as Artevelde, Vesale, Rubens, &c, to be introduced in the intervening periods. These paintings are on the eve of being finished, and the next September fêtes will most probably be chosen for the public inauguration of this national work."

—The new Bishop of Bombay is to be consecrated November 30th. We may expect him here about Christmas.

—*Bombay Gazette*; London: "Mr. Chisholm Anstey has had the Recordership of Rangoon offered him, and intends, I hear, to accept it. The

appointment is worth £2,000 a year or so, and will probably lead to something better.

—Lieut. R. S. Birch committed suicide at Meerut by blowing out his brains.

TUESDAY,—November 17.

—The estates of the late Begum of Bhopal are about as large as Saxony and yield £140,000 a year. *Friend of India*:—"For some years her daughter has been associated with her and has indeed transacted all the ordinary business. That daughter, Shah Jehan Begum, whose claim to rule we prematurely recognised, resigned them to her mother in 1859, and will now act in her own name, so that there will be no perceptible change in Bhopal."

—Same:—"Mr. W. W. Hunter's Comparative Dictionary of the Non-Aryan Languages of India and High Asia, promises to be a most important contribution to Philology, if we may judge from the portion before us. He gives the equivalents for some 200 English, French, Russian, German and Latin words in 144 tongues."

"Pay-master Lawes of H. M.'s 90th Light Infantry has been cashiered and sentenced to imprisonment for two years for appropriating the sum of Rs. 7231. This cannot go on. The facts brought out during the trial, and even those stated in the charges, show that the present system of regimental accounts is at once a temptation and a cloak to the dishonest. Paymaster Lawes was charged with having laid false statements of his accounts before three consecutive regimental committees, held quarterly for the purpose of verifying the balances in his chest."

"Dr. Gell of Madras is grievously tormented by a few ritualistic Chaplains. Some months ago he was obliged to deport the Rev. Arthur Bartlett, a Junior Chaplain, who had been making his sacred office the laughing-stock of the congregation of Emmanuel Church in the presidency city, to the sequestered station of Mangalore On his arrival there the unhappy young man again donned the ritualistic buskin. The congregation, however, had not a taste for ecclesiastical low comedy, the bishop was memorialized and Mr. Bartlett was again sent off on his travels. Secunderabad and Kurnool successively received the persecuted ritualist who, at his present rate, bids fair to exhaust the Churches in the Madras Presidency."

—*N. Y. Ledger*: "To print the *Times* seventy tons weight of paper and two tons of printing-ink are used every week, whilst the average weight of the daily issue of the paper is from eleven to twelve tons. The machines upon which this large edition is printed are the best of their kind. There are two ten-cylinder Hoe presses, and two eight-cylinder Applegath machines; the aggregate actual work done by them being 52,000 impressions an hour, 16,000 from each of the former and 10,000 from each of the latter. Besides there is now in use the 'Walter Printing Press' which is a self-feeder, and managed by a man and two boys prints a large share of the advertising pages of the *Times*. Its capacity is from 22,000 to 24,000 impressions an hour, and it produces in that time from 11000 to 12000 perfect sheets, printed on both sides, and ready for the reader. It is somewhat similiar to the American Bullock press, and prints from a large roll of paper containing 2500 to 3000 sheets, cuts them apart after printing, and then delivers them by a double motion into two piles. It has been pronounced a success by competent judges, and will probably revolutionize the printing business in England."

—*Times of India*; Paris: "The Place de la Bastille is condemned to disappear before 1870. And while navvies are engaged in digging the foundations of the houses which are to fill it up. The site of the old state prison has been sold for 1,500,000 francs, or £60,000 sterling, to a building firm. One of the reasons for this mutilation of the Faubourg St. Antoine, is that the municipality does not know which way to turn for want of money. The other is that the sight of the column surmounted by a statue of Liberty annoyed the Emperor and Empress every time they drove past it on their way to and from Fontainebleau."

—The building known as Morley Hall, Colaba, is to be repaired and fitted up as a "Soldiers' Institute," with Lecture-hall, reading-Rooms, &c A racket-court, plunge bath and bowling-alleys are to be built in the compound.—While Government is doing so much for the soldiers could it not do something for our sailors? A Sailors' Home in a suitable place, with ample ground, is a crying want of Bombay. It is building here and there bungalows for the accommodation of travelers in the interior.

—The *Sind News* learns that a company of Persians and Arabs are about to run a line of steamers on the Tigris from Bussorah to Bagdad, and some 200 miles up the stream. They have purchased three steamers in Bombay, and one from Mr. Robson in Kurrachee, and have been negotiating for some of the Oriental Inland Steam Company's vessels.

—American paper: "More than usual religious interest is manifest of late among the Bulgarians of Western Turkey. At Bansho a hundred persons meet to read the Scriptures every Sabbath. Three girls entered the female boarding school at Eski Zagra with the express desire to learn the way of salvation, and were soon rejoicing in hope. —Bible women in the neighborhood of Nicomedia find an unusual welcome in Armenian and Turkish families. They bring inquirers to the religious services of the native pastors, and greatly aid them in their work.——No less than 300,000 copies of the Scriptures have been put into circulation in the Turkish Empire. They are widely read, and gradually leavening the opinions and faith of thousands.——The four little Armenian churches with 116 members, connected with the Mission of the American Board twenty-one years ago, are now represented by 63 churches and over 2700 members. Twenty one of these churches are now independent and self-supporting. In view of such a fact, who can talk of the failure of the mission enterprise? ——In the Hawaiian Islands there were added to the churches on profession of faith 827 members; and over $29,000 in gold were contributed to various Christian objects during the year 1867.——Native Hawaiians have gathered six churches in the Marquesas Islands, to which were added the past year 47 members. As they have received the gospel, they give it to others. ——Unusual religious interest has of late been manifested among the North American Indians of the Upper Missouri. Fifty or more in one place, recently made a public profession of their faith in Christ."

WEDNESDAY,—November 18.

—The *Madras Observer*, noticing in terms of high commendation, two Lectures by the Rev. W. Miller, Free Church Missionary, takes exception to some statements of his: "The older Missionaries and their successors in the southern part of this Presidency, never did give up theoretically or practically their assault upon Hinduism. Nor did that assault fail. The German Missionaries in Tanjore had hundreds and thousands of Sudra Christians. How otherwise would the question, how to deal with caste prejudices in the Christian Church—a question on which Bishop Daniel Wilson bestowed so much thought,—have ever arisen? Even now, when side by side with the caste-rejecting Missions of the S. P. G. there are working the caste-upholding Misions of the Lutheran Church, many Sudra Christians still remain in fellowship with us. In the Missions in Tinnevelly, Madura, and Arcot, as well as those of North and South Travancore, one here and another there are continually coming out from the higher castes, and joining the Christian body.—In Travancore there are some Brahmin families who are Christians and one ordained minister, a Brahmin. At this moment there are eight or ten clergy, in Tinnevelly who all belonged to Sudra castes. Two more such died not many years ago. Not one of these became a Christian through the influence of English Schools. The caste of Maravars, or watchmen, in Tinnevelly ranks among the Sudras. There are in different districts many congregations entirely composed of this caste. In fact there can be no question that Missions worked on the principle of the older German Missions (only of course abjuring caste-distinctions) have gathered in a far larger number of converts from the Sudra and Brahmin castes than all the various educational institutions, we do not say in this town, but in the whole of South India. And that other important work to which Mr. Miller so justly draws attention in his second lecture, the preparation going on in the minds of multitudes, leading them away from their old moorings and making them feel that Christianity is God's religion and drawing them insensibly toward it is precisely that which is being effected in the minds of thousands, not of Pariahs only, but of Sudras throughout the country, as the result of Vernacular Missions in villages and towns, and itinerating preaching over large districts."

—*C. I. Times*: "The trestle bridges over the Nerbudda and Kanhan rivers have been completed. Travellers will now be able to proceed from Nagpore to Jubbulpore without the delay and inconvenience hitherto experienced."

—Kikabhai Hurnarayan, Manager, Guzarat Trading Co., has been sentenced to three years' imprisonment for betrayal of trust.

—About £4,000 left by Dr. Wylie, Madras, is to be divided between the Friend-in-need Society and the Monegar Choultry.

—The new Girgaum Police Court is a handsome octagonal building, but appears to have been carelessly finished, if we may judge by the fact that a portion of the ceiling fell the other day.

—A sepoy of the 22nd, shot himself in his hut in the lines on the Esplanade. He was of irregular habits and had been twice punished.

THURSDAY,—November 19.

—News from Japan states that the Mikado atained his majority on 13th October.

Government by regency has ceased, but intestine war among the Damios still continues.

The fall of Megata is confirmed with loss of four of the Milkado's ships.

—The cotton shipped from the port of Bombay during the month of October, amounted to 7,609,308 lbs. valued at Rs. 25,58,814. This is 8d per pound. The latest quotation in Liverpool is 8⅛d.

—*Pall Mall Gazette*: "From twenty to thirty years ago it used to be a favourite question for university debating clubs whether Henry VIII. was justified in suppressing the monasteries. Few probably of those who took part in those discussions had the faintest anticipation of the practical importance which the subject would assume before they had advanced very far into middle life. It is difficult, however, to open any newspaper without seeing that the subject is rapidly assuming the highest importance throughout the whole of Europe, and that, under forms peculiar and characteristic to the last degree. In all directions a double process appears to be going on in opposite directions and with equal vigour. It is difficult to say whether the rapidity with which monasteries are being abolished, and their property confiscated in Roman Catholic countries is greater or less than the rapidity with which they are being established in Protestant, and what may be called revolutionary countries. On the one hand, we read of the decrees of the Spanish Revolutionary Junta, which might have proceeded from Henry VIII. or the National Assembly. On the other side, we hear of the growth of monastic establishments of various kinds in France, in Belgium, and in England, at a rate which seems as if we were threatened with a return to an order of things supposed to have been swept away three centuries ago. It would not be easy to mention a more remarkable phenomenon.

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"The double change to which we have referred is one of the many symptoms, of which the world just at present is full, of the approach—perhaps we should say of the progress—of the great final controversy—for it will as regards the present and several succeeding generations at least, be final—between the different forms of theological belief which exist in the world and their antagonists. It is part, so to speak, of the general clearing of the decks which is going on in all directions. Before very long, perhaps in the present generation, probably before the end of the century every nation in Europe will have pretty well divided itself into two great moral, intellectual, and spiritual camps, not altogether unlike those which were formed at the time of the Reformation, though the differences between them will go deeper, and the passions animating the opposite parties will be more vehement"

—*Bombay Gazette*: "The question now to be decided is whether Shere Ali Khan is to retain the throne he only a few months ago won, or whether he is to give way to his nephew, Sirdar Abdool Rahman Khan, who for a year or two has been ruling an important part of southern Turkistan. There seems to be enmity and impatience on both sides. Shere Ali Khan has been anxious to complete his conquests by subjugating a strong and rival Sirdar, and Abdool Rahman Khan has hastened to anticipate him, burning at the same time under a sense of family wrongs and insults only lately inflicted. The fact that the approach of winter has not deterred the antagonists from hurrying into conflict, shows how bitter must be their mutual animosity. Abdool Rhahman Khan has begun what is no doubt intended to be an advance on Cabul, leading an army, it is said, of no less than between thirty-five and forty thou-

sand men. Bamian, a place of some importance, has already fallen into his possession—without a struggle."

—We ("Madras Athenæum") have done our utmost to ascertain the facts connected with the reported untimely end of Captain Foord. As far as we can learn, he went out shooting near Salem. Meeting with a bear he wounded and enraged it. The animal seized him when the shikarry accompanying Captain Foord, in endeavouring to shoot the bear, shot his master. The remains of the unfortunate gentleman were brought to Salem on Monday (9th Nov.)

—The *Dnyanodaya*, in its notice of the recent meetings at Ahmednuggur, says: "The "Union of the Churches" met on the 2nd instant and continued their session four days. According to the appointment a year ago, Rev. Vishnu Bhaskar preached a sermon, taking for his text, Zech. 4: 10, "Who hath despised the day of small things"? As the assembly decided to have this printed, nothing more need be said here than that it was eminently instructive and appropriate to the occasion.

"The Missionaries took no part in the proceedings of the Union this year, except in reference to one or two special subjects. They preferred that the native Christians should conduct these meetings in their own way, and in complete independence of the mission. It is due to the speakers to say that they presented their views with clearness and propriety. A gentleman recently from America being present at one of the meetings remarked, that he was surprised to see with how much decorum and freedom of thought the business was conducted, and that in these respects it was not unlike ecclesiastical assemblies in Christian countries. May the Lord increase the wisdom and strength of these churches till they shall need no foreign aid, but shall stand alone with only the support of his own Almighty hand."

FRIDAY,—NOVEMBER 20.

—Deaths last week, 281. By cholera, 14.

—Keenan, of H. M.'s 90th Light Infantry has been sentenced to five years' *penal servitude*, to be marked with the letters B. C. and to be dismissed the service, for having struck a corporal and used bad language to him.

—*Bombay Gazette*: "On all sides we hear of the systematic agitation pervading the Moslem community from the Upper Indus to the Delta of the Ganges. The *Friend of India* has wisely drawn attention to a danger which no Government could overlook and survive. It has long been manifest that at least the nucleus of powerful organization, having its ramifications far and wide, does exist, that it is served by devoted leaders of adroitness and ability, and that its relations extend beyond the frontier into the depth of the north-west mountain chains, and even the plains of Turkistan. A fresh access of the old conquering spirit, sustained as usual by religious fanaticism, animates Islam in India, especially in the basin of the Ganges. Agents, earnest, persuasive, persistent, and shrewd, are at work endeavouring to give consistency and purpose to the scattered but numerically considerable groups and societies of the faithful. The one article of belief in which all Moslems agree—the divine right of overcoming the infidels—binds the fanatics together. There is reason to believe that the influence of the Wahabees has penetrated into every part of India, and that it is more or less active throughout our dominions. Not only do they predict the advent of a deliverer from the north or north-west, but they tell their credulous listeners that the coming champion of the faith will exact the land revenue from Hindoos only, and leave the Islamites in free possession of their lands."

—Same: "We are sorry to hear that the 25th Regiment Native Infantry, in their march from Sholapor to Dhoolia across the jungle have suffered very severely from cholera, having lost ten men and one subadar. They have halted within about a day's march from Dhoolia.

—The German Astronomical Society announce as a point established by the two expeditions sent to Aden and India to observe the Eclipse, that the protuberances belong to the sun and not to the moon. This point was pretty well established before.

—*Bombay Gazette*; "Miss Carpenter has, since her arrival in Bombay, submitted a letter to the Governor in Council offering her services in connection with the normal school for females to be established here, and that the Council have been pleased to accept the proposal."

She is to deliver a Lecture on the subject to-morrow at ½-to 5 P.M. in the Framjee Cowas Institute.

TELEGRAPHIC NEWS.

London, Nov. 4th.—A circular has been issued by Baron von Beust explanatory of the recent speech, in which he urged the necessity of increasing the Austrian Army to 800,000 men.

5th.—The King of Prussia has opened the Legislative Chambers. His Majesty's speech on the occasion was chiefly confined to the internal affairs of the Kingdom, in which he promised the introduction of certain necessary reforms.—Referring to foreign matters, the King said the relations of Prussia with the European Powers were friendly and satisfactory. In conclusion, he made favorable mention of the Spanish revolution.—The freedom of the City of Edinburgh was yesterday presented to Mr. Bright, who, on reviewing the great questions in which he had participated, said he considered the future of India had been neglected and was almost wholly unprovided for. With regard to the European armaments of the present day, he believed they were a sequel of the Russian War.

7th.—The *Times* of to-day published an article on the appeal recently made by the *Times of India* to the electors of great Britain and Ireland, on behalf of Indian interests, and says that it echoes the speech made by the Marquis of Salisbury at Manchester, when he dwelt upon the importance of cotton cultivation and of efficient road and river communiations in India.—Sir Stafford Northcote gava a farewell banquet yesterday to Earl Mayo before his departure for India.—The Portuguese expedition into the interior of Mozambique, consisting of 600 men, has been disastrously repulsed.

9th—Sir Stafford Northcote has concluded arrangements with the East Indian Irrigation Company, for the surrender of their Orissa undertaking to Government.—Earl Mayo received a memorial from the East India Association on Saturday. *In reply, the Earl said he* fully recognised the extreme importance of a comprehensive system of irrigation throughout India, and believed that if the same principles, that guided the proceedings for the improvement of land in England were applied to India, the work would be easily accomplished.—Commenting upon the enormous and mazy correspondence that is at present carried on, Earl Mayo expressed his firm determination to substitute action for writing.—He further said it was desirable to have a separate local organisation for different districts, with the object of utilising local experience.—General Prim has been appointed a Marshal and Generallissimo of the Spanish Army. He has prohibited soldiers of all grades from taking part in public meetings. —Ex-Queen Isabella has arrived in Paris.—There is a stringency in the New York money market. Secretary Macculloch has re-issued the "Ten Millions Loan" certificates.

10th.—At the Lord Mayor's banquet at the Guildhall yesterday, Mr. Reverdy Johnson made a speech in which he said that *all* differences between England and America were now ended.

—Mr. Disraeli, made a similar statement, and in referring to Continental politics admitted that causes for anxiety in Europe did exist superficially, but England did not share the apprehensions that had been entertained by other countries. Our Soveriegn, Mr. Disraeli continued, desired peace, and he thought that Lord Stanley might advantageously confer with the Great Powers, and step in between France and Prussia, neither of whom were animated by aggressive feelings.

—The sittings of the Bank of Bombay Comission commenced yesterday. Mr. Blair was ill, and consquently was unable to attend. Mr. Birch was examined for five hours. —H. M. S. *Galatea*, commanded by the Duke of Edinbrough, has sailed. —Earl Mayo has been appointed an Extra Knight. —The Homeward Bombay Mail of the 24th ultimo reached Suez to-day.

11th—After the examination of Mr. Birch concluded yesterday, Mainne (? Major Innes) expressing his opinion that Mr. Birch seemed to have very little knowledge of the affairs of the old Bank of Bombay, made an application to allow counsel to cross-examine witnesses. It was, however, refused. —The French Government have determined te prosecute those papers who opened subscriptions for a monument to Deputy Baudin.

12th.—In yesterday's sitting of the Austrian Reichsrath the Army Bill was passed taring (? fixing) the maximum at 800,000 men, the Ministry declaring it cadlnet (sic) the question of the annual Russian levy of 4 men per thousand. —Order continues among the Condred (sic) of Cuba.—General Farmer is dead.—The above message reached Kurrachee in a very mutilated form.

New York, Nov. 3rd.—General Grant has been elected President, and Colfax, Vice President of the United States.—The Republicans have carried nearly all the northern States elections by increased majorities.—The Democrats have carried the Delaware, Kentucky and Maryland elections. The result of the New York and New Jersey elections is at present doubtful.—The Democrats have elected the Governor of New York.—No elections have taken place in Mississippi, Texas and Virginia.

5th.—The result of the elections for President and Vice-President for the United States, shews that in 25 States, General Grant obtained 206 votes, and that Mr. Horatio Seymour in 9 States obtained 88 votes.—The Democrats have gained 27 members in Congress, whereby the Republicans have lost two-thirds of their majority.—The Democrats have also carried the New York and New Jersey elections.

Miscellany.

—A meteoric globe of fire exploded at Pultusk in Poland, January 30th, 1868, and 3,000 of its fragments have since been picked up.

—The wave caused by the great South American earthquake, traversed the entire Pacific and reached Yokohama the next day, having traveled more than 200 miles an hour.

—The Missouri is now navigated by steamers to the distance of 3000 miles from the point of junction with the Mississippi.

—*Church Missionary Intelligencer*: "There could not have been a more interesting experiment made, than the Church Missionary Society was induced by many friends to make, in the Lord's name, in Travancore. The experiment was, in short, to raise up into a living and witnessing church the fallen and lifeless church of the Syrians. Lifeless, indeed, that church might have been called. The fountain of life was closed against the people by the word of God being in a language (the Syriac) not understood by the Malayalim-speaking people. The liturgical services of the church were mostly in the same language. No witness for Christ was borne before the heathen. The problem, therefore, which the Missionaries, on arriving in Travancore in 1816, had to deal with, was, how they might, with God's blessing on their efforts, impart spiritual life to the Syrian church, and so raise it. It was to try this experiment they were sent forth. And what an interesting experiment it was! If God should enable them to succeed, what a mighty lever for working India they would have prepared! But all experience shows, that to raise into life a dead church is not an easy task. They translated the word of life into the language of the people. They were allowed to take, and they took, a systematic part in the education of the young priests intended for ordination in the Syrian church. They preached wherever they had an opportunity, but they asked no Syrian to abandon the communion of his church. They laboured in the education of the young. Twenty years were allowed for the testing of this experiment. At the end of that time it was perceived on all hands that the gravitation downwards of a fallen church was greater than had been at first thought of. A new method of proceeding was adopted. From 1838 to the present time the Gospel has been preached to all alike, Syrians and heathens, and all have been exhorted to come out, and separate themselves from false communions, and join themselves with a pure scriptural communion.

"The blessing of God seems to have followed the new plan. Since 1838, twelve thousand persons of all classes have come out and joined the Protestant church of England. Ten young men, who belonged to the Syrian communion, have abandoned it, and have been educated, trained, and admitted to the ministry of the church of England. One young man, a member of a Brahmin family, all of whom became Christians a few years ago, is now also a promising native clergyman. The converts are from all classes, those from the Syrians and the Chogans being the most numerous, the mountain-men and the slaves helping considerably to swell the number. Thus, out of these various elements there is being one Protestant Bible Church formed in the land.

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The same thing that Missionary work is doing everywhere throughout the world is going on here. It is drawing together into one brotherhood in Christ, races and tribes once altogether separated, the uniting power being the cross of the Lord Jesus Christ. The Brahmin party have been greatly incensed, and at one time it is certain that Missionaries could not have held their ground, in the country, had it not been for the influence of the British name. The work has steadily held on its way. May the Lord cause it to grow more and more, until it covers the land!"

FEMALE TRAINING SCHOOL AT BEYROUT.

There was a general examination of all the British-Syrian schools during the month of July. That of the normal training school occupied the three days of the 7th, 8th, 9th July, and excited great interest among the natives. On the last day there were above 1,180 visitors, among whom were the pasha of Beirût, the mufti, and many other Moslems, and also his excellency Franco Pasha, the new governor-general of the Lebanon. The examination was in Arabic, English, and French, in the Holy Scriptures of the Old and New Testaments, grammar, history, geography, arithmetic, the piano, singing, &c., while the modest self-possessed manner of the girls gave much satisfaction. The mufti, in a long address, said, "With these schools has begun the regeneration of Syria." Indeed the Moslems were so pleased that they begged Mrs. Thompson to have a special private examination for the benefit of the Mahommedan ladies, which was accordingly arranged for the following Thursday. The premises were cleared of all the men; two black eunuchs were stationed at the gate to keep guard. The ladies arrived, closely shrouded in white sheets, or izars, which, on laying aside, disclosed the richest diamond ornaments. They sat for three hours listening with the greatest interest, and were very unwilling to leave at the appointed time. They were charmed to see and hear their children and young relatives, and several expressed a desire to come here as boarders, provided we had private rooms.

I have had an estimate made for this; from £350 to £400 would cover the expense of erection. What good might be done for such a comparatively small sum! Well! the Lord may put it into the heart of some of his servants to care for these Mahommedans. I am sure the results would be great.

His excellency Franco Psha left the following record in the visitors' book as translated from the Arabic:—

"Since I was in Beirût eight years ago I have not witnessed anything like what I have *now* seen *here* in regard to the growth of education and the spread of knowledge. Therefore my admiration is great in regard to what I have seen in this useful school, touching the success of the daughters of Syria in languages, sciences, morality, by the care of the honourable head Mrs. Bowen Thompson. Therefore I offer to her my hearty thanks for the care she has taken to spread education in the right direction—teaching the children of all sects without distinction; and I have been pleased in that I have seen them brought up in unity and love; and as these young girls must one day be mothers, they will, without doubt, impart to their children these same good principles. Hence unity and civilisation will become general, under the shadow of the rule of his majesty the Sultan.

"I feel especially obliged to Mrs. Thompson for her desire to teach Arabic education in Arabic, which is their native language. I know this school will be very valuable to Syria, and I congratulate Beirût for having it.

(Signed) NUBRI FRANCO,
"Governor-General of the Lebanon.
July 14, 1868."

The Blind School was commenced in February last by a brother-in-law of Mrs. Thompson, who was deeply affected by the forlorn condition of the blind, who are very numerous in Syria. A small room was hired, and the master of our boys' school charged each of his pupils to bring one blind person, so that a goodly number was soon collected. . . . There are about twenty-seven pupils, and a similar school has been opened at Damascus, where Mr. Mott proposes to introduce the Scriptures in Hebrew for the benefit of the blind Jews. The examination of the blind school excited the greatest interest and astonishment, and many eyes were filled with tears.

The Girls' School at Damascus, which was commenced at the urgent petition of a large number of Jews, Greeks, Turks, and even some Roman Catholics, was opened in May, in a small hired house. On the 10th of June Mrs. Thompson writes:—"The school already numbers above fifty children of the most respectable families, Jews and Greeks. The former preponderate. Our house and our forces will not enable us to take more than sixty, and indeed this is ample for the commencement. This work is most manifestly of the Lord; and, small as it is, has already given an impetus far beyond the circle immediately concerned. The stupor hanging over the female mind has been aroused, and now they will never rest till they get education. The Jewish community is the most alive to the necessity of shaking off the lethargy of ages. Every morning several Jewish ladies make their appearance, sometimes at sunrise, bringing their daughters with them; and they lament their own inability to profit by these advantages. One of these mothers made many inquiries as to our religious views—pictures, images, saints, &c.—and finished by saying, 'If your school *here* is to be like that at Beirût, I promise you twenty children of my own connection; and indeed,' she added, 'you may have all our Jewish children.' Several Turkish gentlemen also have asked me whether I would receive Mahommedan girls, and were delighted when assured it was open to all. . . .'

Truly God is hearing and answering prayer. He has not only opened a great and effectual door in Damascus, so that, day by day, the number pressing for admission increases far beyond the limits of our small hired house, which has made it necessary to lengthen our cords, and accept the offer of an educated Jewish merchant to rent or purchase his large and commodious house, having double courts, a fine garden, and an abundant supply of pure water. By a remarkable coincidence, this house is situated in "the street which is called Straight," where we trust that many will, by the blessing of God, be turned from darkness to light, and from the power of Satan unto God. Here our British St. Paul's School will, we hope, soon be carried on. Funds and friends, we cannot doubt, after our long experience, will be raised up to enable the committee to undertake this new and enlarged field of labour, in the most ancient city in the world, associated as it is with the conversion of the great apostle of the Gentiles.—(*Christian Work.*)

PASSENGERS SAILED.

Per *Columbian*, 14*th*:

For Southampton.—Captain P. S. Yorke, Mr. J. E. Sharp, Mrs. Ross and 4 children, Mrs. Francis and 2 children, Captain Watson, Mr. Roberts, Mrs. Pemberton and 2 children, and Mr. John Ward.

For Marseilles.—Mr. C. A. Wild, Mr. T. S Evans, and Mr. Rosbotham.

For Suez.—Captain H. Shakespear, Captain P. Murray, Capt. E. T. Thackeray, Colonel Bivar, Mr. A Taylor, Mr. John Newsom, Dr. and Mrs. Barry, Mr. J. Janssen, Dr. Carl Brandes, Capt. F. P. Luard, Mr. C. R. Pollock, Mr. J. R. Pollock, and Captain Lanton.

Per *Magdala*, 20th.

For Suez.—Mr. Park and two children, Miss Reid, Mr. Gilliam, Mr. Blunt, Major Fraser, Mr. Hagarth, Mr. Osborn, Mr. Duggan, Mr. Bell, Mr. Graham, Tahir Bey and family, Mr. Blackburn, Mr. Staveley Riddle, Ahmed Aga and Mr. Wilson.

PASSENGERS ARRIVED.

Per *Carnatic*, 14*th*:

From Southampton.—Colonel and Mrs. Macgregor and child, Miss Macgregor, Miss Heath, Miss Miller, Miss Buller, Miss Goodwin, Miss Weld, Miss Wood, Mrs. Warner and infant, Captain and Mrs. R. Smith, Mrs. Lambert, Mr. and Mrs Skinner, Misses Betham (2), Miss Bateman, Mrs. Collett, Mr. and Mrs. Crockett and child, Captain Tremlett, Messrs. W. A. Smith, V. L. Martin, E. G. Davies, T. Benson, C. Monckton, W. E. Roberts, P. C. Maxwell, Lambert, T. W. Smith, Hutchinson, T. B. Morris, D. Denny, R. Fogerty, F. Robertson, Cunningham, and Thomas.

From Marseilles.—Colonel and Miss Price, Major and Mrs. Basevi, Miss Hilliard, Miss Henvey, Mr. and Mrs. Moncrieff, infant, and European female servant, Mr. and Mrs. Loch, Lieutenant Bulkeley, Messrs. E. Jones, Rutherford, R. Taylor, D'Oyley, McGavin, Dickinson, Bramley, Hossack, and Anderson.

From Suez.—Mr. A. Allan.

DOMESTIC OCCURRENCES.

MARRIAGE.

KING—MILLER—Nov. 17, at the Free Church, Esplanade, by Rev. D. C. Boyd, M. A., Robert L. King Esq., to Elizabeth, eldest daughter of Dr. Thomas Miller, Beith, Ayrshire.

DEATHS.

PYE—Nov. 10th, at Nusserabad, Lieut. W. H. Pye, Bombay Staff Corps, and Adjutant 11th Regiment N. I., deeply regretted by his brother officers.

VESEY—October 18th, at Suez, of acute dysentery, Arthur George Vessey, Colonel, 46th Regt., aged 49 years.

Advertisements.

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at a monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring, the climate being pleasant, genial and temperate the air clear and bracing, and the living cheaper and better than in the hot.

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TO LET—At Satara, Belle Vue and Belle Vue Lodge. Apply to Mr. Myatt's Agent, Mr. Dadabhoy Bazonjee.

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THE BOMBAY BAPTIST MISSION SERVICES are held on Lord's days at the Regimental School-room, Colaba, at 9-30 A. M., at Grant Buildings, at 11 A. M., and at the Ice House, opposite Byculla Hotel, at 6-30 P. M.

DONATIONS, in aid of this Mission and towards building a CHAPEL or HALL, for Services, an Anglo-Vernacular Institution, Temperance meetings, and Lectures, will be thankfully received by Rev Edmund Edwards, 8 Grant Buildings.

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